

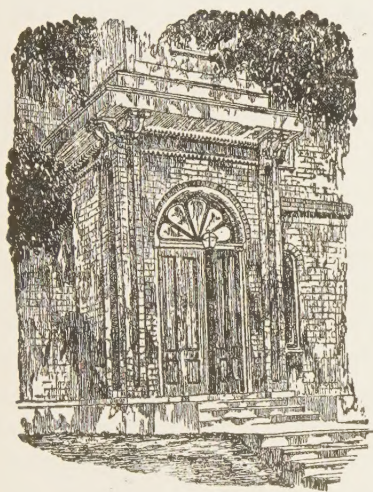
Volume XXXV

JANUARY, 1960

Number 1

The Alumni Bulletin

Bangor Theological Seminary



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THE 150TH ANNIVERSARY DEVELOPMENT PROGRAM

A major decision concerning the future of Bangor Theological Seminary was made by the Board of Trustees at its semi-annual meeting on December 10th. The "Bangor plan" of theological education will be continued. The Seminary will retain its two-year pre-theological department and will admit mature students to the theological department after two years of pre-theological liberal arts study. Thus the school has declined to standardize its academic program and it will continue its unique service to laymen in other professions and trades who wish to study for the Christian ministry. This decision was made after a long and careful study by administrative officers, the faculty, and the trustees.

As the 150th Anniversary Development Program moves toward the sesqui-centennial in 1964 a special "Committee on Accreditation Standards," established by the trustees, will cooperate with the faculty in the enhancement of academic facilities. The Moulton Library will receive first attention. The Seminary has a fully-qualified librarian with faculty status; it has one of the finest possible library buildings; now it will concentrate on an expansion and an improvement of the book collection. Buildings and budgets also continue as important parts of the Development Program. The Chapel will be renovated next summer to provide a new sanctuary and more adequate classroom space. \$68,000 in gifts are needed to balance the current operating budget. We move forward with confidence and with gratitude.

THE ALUMNI BULLETIN

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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Vol. XXXV

JANUARY, 1960

Number 1

UNTO THE HILLS

By CARL S. WEIST

The author holds degrees from Ohio Wesleyan University, Harvard Divinity School and Bangor Theological Seminary. For many years he was minister of the Community Church of the Circle, Mt. Vernon, N. Y., and upon retirement, he served our church at North Bangor, Maine. He gave this meditation at a Chapel service at the Seminary recently.)

PSALM 121. *I will lift up mine eyes unto the hills from whence cometh my help. Unto the hills . . . There are so many voices clamoring to be heard just now. The world of men is made of jangling noises."* There are the noisy voices of the radio and television not to mention the telephone; of personal prejudice, senatorial hearings, envy and malicious slander; the voice of physical stress, and above all that of fear. Night may the ghost of fear stalks the footsteps of nations and individuals.

There is one Voice we *need* to hear, and that is the Voice that speaks to us in the vast silence of this universe. "The silence of the night," says the poet; the quietness that reigns among the hills. "I will lift up mine eyes unto the hills," for there in the hills God meets us with the hand of silence.

One who has climbed up, away from the earth and the noise of what we call civilization—it is understandable why Moses, when he wanted to talk to God, went up into the mountain. I wish I were able to bring to you the peace which comes to one standing for the

first time on the summit of Mount Washington, especially after he has climbed it. Around him is what seems to be a huge pile of rocks, slag, eroded by centuries of rain, ice and summer suns; in the distance, wave upon wave of misty mountains; above, the infinitude of the sky. Voices are hushed; it is a moment for awareness. "Please do not speak," said one climber to another on a lofty mountain. "This is not for words; it is for worship."

Leslie Wetherhead says that at such a time there is eerie magic in the air, as though we were allowed to be present just as God had concluded the creation of the world. There it is—fresh, clean, calm, undisturbed, a solemn hush, a pause in great music.

Morton and Somerwell made their last try for the top of Mount Everest just before Mallory was lost. Each of them said that all through the day, he had a sensation that there was a third climber right behind them: God in the silence. Scott and his party at the South Pole in their account say that throughout the quiet days, they had the distinct consciousness that Someone was walking with them.

I

How many of us realize the fact that the earth and its environs are mostly silence? Because we live our days for the most part in the midst of sound, tooting of horns, screeching of brakes, blaring of radios and television, creating what Walter Lippman termed a "bath of noise," we conclude that noise is normal. So we fall into its ways. We do not like the quiet. We scarcely know what to do with it. When we come suddenly into a place of silence we call it "dead." "It is a dead town," we say. A dead evening. Alive maybe with all the values of life but dead to one accustomed to the blare of daily trumpets.

The fact is silence is dominant in this universe. Exupery who flew over the earth says in *Wind, Sand and Stars* that only a slight portion of it is inhabited. What impressed him were the vast wastes of silence.

"God must have loved the silence, for He laid A stillness on the sunset and the dawn; Upon the moment when the bird has gone Leaving a note, high-hung, within the glade More sweet than when he sang it . . .

God must have deeply loved the silences, For is there one of us who has not heard Promptings to silence that he speaks not of? What of an old remorse, a hope that is Too deeply hoped; what of a grief outgrown; And silent, old, unconquerable love?"

Silence pervades the universe. Around the shore there is sound but the vast ocean is silent. Go into the sky, even mount the Empire State Building and you look upon a world of silence. The sounds of men scurrying below, furiously beating the air in their little span, you cannot hear at all, so completely does silence enswathe the earth. Two summers ago I climbed Mount Washington again by way of Lion's Head and the famous, craggy, dangerous Huntington Ravine. There were men near us climbing up the face of the crag with ropes but they could not hear when we shouted; sound is so quickly blotted out.

There is an interesting point about the building of the fabulous temple at Jerusalem which may have escaped us: it was built in silence.

"No hammers fell, no ponderous axes rung
Like some tall palm the mystic fabric sprang

In the book of Kings we read: "There neither hammer nor axe nor any tool of heard in the house when it was in build. The record suggests that noise and unnecessary sound were eliminated because it was a and a building dedicated to God. Since the desert and on the mountains the Hebrews had experienced God as silence, they wrought His temple in silence.

Did you ever notice that instinctively we go into silence when we enter a cathedral? We sense the loveliness of a church? There is a deep-seated feeling that this is not for conversation of human beings; here is communion with God. If any engage in conversation before or during worship, it is probably because they have come from an artificial world of sound, and have not attuned their souls to silence.

"The Lord is in His Holy Temple,

Let all the earth keep silence before Him.
Almost all the earth *does* keep silent before Him.

Spiritual reality does not go with noise. It cannot make them fit together. If we cultivate noisy, fussy lives, gradually we lose the spiritual. We listen to the noise of the loudest voice, as Dr. Fosdick says, "Forget that asses while gentlemen speak low."

Then, too, appreciation of beautiful things never comes with noise; appreciation is a matter of understanding. We are still, and we know. "Be still and know that I am God." Stillness and knowing, stillness and understanding, peace and appreciation, walk hand in hand.

Yes, the heart of all life's processes is still. Nature doesn't blow a trumpet; after the revolution and the riot have passed, when the carnival has folded up its tents and strayed away into darkness, God comes in a still, soft voice; a still voice.

Take the process of growth. Do you hear it? Stand by the side of a great pine tree, do you feel the noise? No, only the silence of God. By your side a child grows day after day, yet you are hardly conscious that here is a birth.

with, a personality unfolding, so unpre-
tending and quiet are the processes of growth.
In the matter of power. The brook mur-
murs as it moves to the valley below, but the
spring up with its reservoir of power, is
"In quietness and confidence shall be
strength," says the Psalmist. Quietness
and confidence. Undoubtedly, you have felt
this in the presence of certain silent men
and women. Strength of character does not
show overmuch. Like a vast reservoir it bides
its time.

II

You will know when I say it, that the silence
of Jesus is the striking characteristic of his life.
When Herod, his life in peril, he remained
silent. Lied about, spat upon, thorns pushed
into his head, he was silent. Pilate did not
say what to do with silence; so he tried to
wash his hands of guilt and God—and silence.
We have come over to the cross. Here, more taunt-
ing accusations; then spikes through hands and
feet. What would you and I have done?
For some words which could have been
said in less than a minute, Jesus hung three
hours in silence. And yet what power was
gathered up in those hours. Down through his-
tory the cross has been pouring its power into
the hearts of mankind, cleansing, tearing the
shells of empires from their hinges, shaking this
world with invisible strength.

One night Dr. Wallace Petty and a senior
member of our leading universities went to hear
Dr. Kagawa the Japanese Christian. For an hour
and a half they listened and at the close, as
he walked away, the student said, "Even you,
Dr. Petty, all your kindness, will have to admit that
the lecture was pretty atrocious. Not a fresh,
stimulating thing did Kagawa say. Plati-
tudes! Platiitudes! Platiitudes! You know per-
fectly well that if he had not been Kagawa,
if you had not felt the obligation of
attending, you and I would have walked out
on him." They went along for a time and
then Dr. Petty said, "I guess you are right.
The lecture was pretty awful." Again they fell into
silence. Out of the silence the student mused,

"Do you know, as Kagawa was lecturing, I
noticed those thick lenses covering his eyes. I
remembered that he is going blind from
trachoma. He got trachoma by being among
the poor in the great cities of his country. I
couldn't forget that. I guess Dr. Petty, when
a man is hanging on a cross he doesn't have
to say very much."

Yes, when a man is hanging on a cross, he
can be silent. Invisible forces are moving
there. They are there when the silent cross is
brought into any human life. When one gives
up his life for another, as our boys did in
Korea, God is in the silence. I have been
viewing "Crusade in the Pacific," authentic pic-
tures of the last war as we moved from island
to island toward Japan. Two thousand of our
boys killed here, five thousand there. As I
watch them land each time in the face of
deadly fire there comes to me a feeling of awe.
Are we worth such sacrifice on the part of our
finest boys? When the misery of this sad world
is lifted just a bit through the sacrifices of
fellow human beings, God is in the quiet
shadows keeping watch above his own. When
a man is hanging on a cross, deep, brooding
silence is speaking of divinity.

Silence is the language of love. Is not all
true love gathered up in silence? "I will not
shout my love," said St. Paul in effect in his
Corinthian poem. Love is quiet, patient, very
kind. Love knows how to be silent. The mother
does not keep exclaiming to her children, "I
love you! I love you!" They know if love is
there. Love is quiet, gentle caring. Love has no
parades, no brass bands, says the Apostle.
When someone makes a mistake, shallow souls
let loose a storm of criticism, but love waits in
silence. A hand upon the arm, a look of un-
derstanding—so love leaps from heart to heart.

After the service one Sunday morning, I was
severely reprimanded by a woman for some-
thing the church had done or not done some
months before. A wonderful woman overheard
and stood by my side until the congregation
was gone. "Do you know what to say when
anyone talks to you like that?" she said "No,"
I replied, "what should I say?" "Say, 'it

seemed the right thing to do at the time.' There is no answer to that." When someone makes a mistake, love waits in silence.

Leslie Wetherhead came home from a meeting sick at heart and embittered because of the opposition he had encountered to what he knew his church should undertake. He was too tired to pray or thought he was too tired, and what was worse, in no mood for it. There was only one thing to do: write a letter which would utterly crush his opponent, leaving him not the slightest semblance of ground to stand on. He could do it; he had the facts; he knew he was right. But he did not do it. He did not write the letter. Instead he tried an experiment. "I relaxed the body," he said, "and relaxed the mind; left, as it were, the door of the mind ajar. There was very little more than a vague longing for the coming of a friend, that Friend who understands our worst moments without losing His belief in our best. And then something happened. The peace which is indescribable flooded the whole spirit. A hush which is ineffable quieted the mind . . . The last thing I wanted to do was write the letter, and the last words I wanted to use were those which would have brought the pride of an opponent down to dust." Love knows how to be silent, when to be silent. "A hush which is ineffable quieted the mind." Silence heals by quieting the mind when it is aroused in anger. Your mother used to tell you when angry to stop and count ten slowly. During the slow count, the anger is counted out.

We make the mistake of not using this healing stillness more often. If you have ever been tempted not to hear the other person through, and not wait in silence before answering, you know what I mean. The parent, for example, may not listen to the son long enough to let the boy state his case, to tell why he did a certain act. By so doing, sometimes the father or mother misses any mitigating circumstance or dormant good intention there might have been. Had the parent kept quiet and listened, there might have sprung into being a new and sympathetic bond between them. Likewise, often the children will not listen.

This holds for all our human relationships. When we are confronted by opposition we may seem almost malicious, if we develop an art of silence, a higher voice may be heard in the soul. Job says, "I was silent, and I heard a voice"; a voice of healing, a voice of understanding of the other person's point of view which as Bryant says, "steals away the shyness of our darker musings ere we are aware

III

And silence is the path to the vital man of coming to terms with ourselves. This is an important task we have in this short life: get ourselves right with ourselves. To square our actions with our consciences. Samuel Johnson declared that to escape from himself was the great work of his life. Perhaps he is right about this desire to escape. Most of us do not know or want what silence brings, so in order to escape, we keep jamming our nervous systems with blaring noises and excitements, anything to keep from facing ourselves in silence. We dread the word "alone." "Don't leave me alone," we hear.

But silence is not deadness, says Paul. Silence is knowledge: "Be still and know." Silence is not deadness, says Job, silence is a voice: "I was silent and I heard a voice." Silence is not deadness, says Jesus: silence is power. Can we realize this we stop running away and find the eternity of silence and the silence of eternity, we find harmony, inner peace, and a poet says, we learn to "look on life with quiet eyes."

"Who loves the rain and loves his home,
And looks on life with quiet eyes,
Him will I follow through the storm
And at his hearth-fire keep me warm;
Nor hell nor heaven shall that soul surprise
Who loves the rain
And loves his home,
And looks on life with quiet eyes."

That is the healing ministry of God's universe of silence—to lead us to the best in ourselves, to bring us to an appreciation of beauty in the world about us, to guide us into understanding of home's abiding values, and to look out upon the world with quiet eyes.

and Grayson said that he was hurrying
his life when one day, "I stopped there
in the field and looked up." In the midst of
my life, so bewildering, but so fraught
with possibilities, I plead with you

To stop and look up.

Be still and know.

My soul, wait thou in silence.

I will lift up mine eyes unto the hills.

PRAYER

By FREDERICK H. THOMPSON

(This prayer was offered at one of the services of worship when Dr. Thompson, minister of Woodfords Congregational Church, Portland, and member of the Board of Trustees, acted as Chaplain on our campus.)

WE are conscious, Father, that too much of our praying is asking thee to give us something. This morning, we would ask thee to take from us those little atheisms which make us insubordinate to thy will. Take from us our stubborn pride that makes us pre-emptive. We are more than we are. Take from us our meanness for as long as we have it our enemies will be unhappiness.

As we go through our days, show us how to live the kind of lives that help make other people better. So often, we are the source of other people's irritation by the things we do. So often, do we hurt another's feelings by the things we say. So often, are we the cause of other people's unhappiness at home and family by selfish, thoughtless behavior. Help us to remember that our lives are loaned to us to make lovely and useful and

Christlike, and we should have started moulding them along such lines long before this.

Prosper the world mission of the church, we pray. In China, where the Christian community must fight against tremendous odds to exist, grant resources we can no longer provide. In South Africa, where the rights of Africans are trampled in the dust, show the patient, peaceful way to equality. In lands where Christ is taught to be man's enemy, make him to shine through such darkness and ignorance as the great friend.

Look with compassion upon those in prisons, hospitals and asylums. Stand by the beds of pain and breathe thy benediction on all who suffer and face uncertainty. Be with the bereaved. Help them to know what they have lost, thou hast found. In the name of Jesus Christ, our Lord, we pray. Amen.

The New Testament and Mythology

A Review Article

By FREDERICK C. GRANT

(Dr. Grant, Professor Emeritus of Biblical Theology in Union Theological Seminary, New York City, was the Francis Brigham Denio Lecturer at Convocation, 1958. The book he reviewed, *THE NEW TESTAMENT AND MYTHOLOGY*, is by Doctor Burton H. Throckmorton, Jr., Hay Professor of New Testament Language and Literature, Bangor Theological Seminary, and may be obtained from The Westminster Press.)

MANY persons have been wondering what the strange controversy over "Demythologization" is all about—many more have been baffled by the untranslated German term *Entmythologisierung*. When told that it meant the "demythologizing" of the New Testament, they were still baffled—or, if they thought they understood, resentful. Can it be that theologians assume the New Testament to contain myths? The New Testament itself repudiates the suggestion! "We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty" (II Pet. 1:16). But there is certainly "diversity of tongues" in the theological world, and "myth" (Greek *muthos*) is a highly technical term for a very special kind of communication, including divine communication in revelation. It is a term as old as Plato, used to describe a dramatic, human, historical, representation of an idea which really "passes understanding," such as the divine act of Creation, the relation of the Persons in the Blessed Trinity, the Incarnation of the Son, the Mystery of the Redemption, the Final Consummation. None of these ideas can be conveyed in scientifically accurate descriptive terms, for no man has ever experienced them—or the facts they represent—nor has it "entered into the heart of man" to conceive them explicitly and concretely. The best our minds, any minds, can do is to project a symbolic picture on the screen of the imagination: it is "something like" so-and-so, as Plato said. Jesus' use of parables surely be-

longs on the side of this picturesque, fanciful myth-making projection of ideas; and surely he must often have added, as did other Jewish teachers, "How much more" is it (so-and-so) than the simple picture suggests (cf. Matt. 6:30, 7:11). How much greater, kinder, wiser, more forgiving, more generous is God than even the best earthly parent! So runs the familiar argument, in all attempts to describe the indescribable and to convey something of the *mysterium tremendum et fascinans* of God's works and ways with his children.

But the myth is always tied to the locale, the period in which it is devised. Plato's myths are ready-to-hand conceptions from Greek sculpture, science, mining, quarrying, manufacture, winged horses, or a procession of heavenly beings (we saw such a procession last spring, with the sun, moon, and five planets all in line moving along their westerling path across the evening sky), or a cave in which workmen are kept away from the light at its mouth (surely that is the way in which the *latomia* at Syracuse worked that way in the fabrication of chairs, tables, houses, ships, pottery or seals. In the Bible the myths are likewise temporally and locally conditioned: the three-story universe (heaven, earth, the underworld, not the Eudoxan astronomy or cosmology of Plato's contemporaries, or the late theory of Aristarchus, but the old, traditional Semitic three-decker barque afloat on primeval waters). God is in immediate contact with the world, and whatever he decides is immediately effected: "Nothing is impossible with God." Hence miracles, as common as the day, and a perfectly natural supernatural

the view of history as entirely subject to the will of God, not an automatic mechanism repeating itself forever but a linear process in which "God is working his purpose" and so on. This is enough to make the meaning of "myth" as the term is used by theologians in interpreting the Bible.

Today myth is no longer the useful instrument it originally was and was designed to be.

The modern world simply does not understand terms presupposed by ancient popular religion, mythology, historiography, and history. How then are we to distinguish between the divine message contained in the Bible and the external form, usually a dramatic tale, in which it is set forth? Professor G. E. Bultmann, the famous New Testament scholar of the University of Marburg and one of the founders of the school of Form Criticism, has undertaken to draw the distinction along the line of a reinterpretation or recasting in the terms of the now-popular existentialist philosophy. Professor Throckmorton, who had the great advantage of studying at Marburg under Bultmann just before the latter's retirement, has given us in this book the best account in English of Bultmann's proposal together with a thorough critique and appraisal of his method and results, and also a further continuation and application of the proposal in a more conservative direction than that of Bultmann. He is not willing to ignore church, as Bultmann inclines to do, and to center his "existential" interpretation or reinterpretation entirely upon the individual in his existence. Nor is he content to set aside important elements in New Testament doctrine as non-interpretable: these Throckmorton proposes to analyze and interpret from the viewpoint of New Testament Theology and of Christian experience.

After a careful examination and explanation of Bultmann's proposal and procedure, the author sets forth a series of criticisms of the proposal, especially in connection with the New Testament interpretation of the Crucifixion, the Resurrection and Eschatology. Part III deals with the reinterpretation of

Jesus' Pre-existence and Virgin Birth, his Crucifixion and Resurrection, and concludes with a chapter on the Authority of the Bible. Although he often cites and criticizes Bultmann's critics, Throckmorton is not interested in rallying a vote of confidence—or lack of it—in Bultmann's method. He is too judicious and too deeply concerned for that. What he writes is based upon prolonged and mature reflection, and is derived from profound religious and theological convictions of his own. He agrees with Bultmann in many ways; he disagrees, reluctantly perhaps, but without emotion either way—all he is interested in is the truth to be made clear, to be drawn out by sound exegesis of the Bible, to be proclaimed as the word of life by the church. I must say that of all the many books and articles on "Demythologization," Throckmorton's is the most dispassionate, the most concerned, the most critical and yet positive that I have seen. This is no abstruse debate on artificial issues, as a chess club might argue the best and quickest moves for settling a puzzling problem, for winning a hazardous game. This is the issue that confronts the whole Christian church and its proclamation of the Gospel in a world of "modern science and technology," where multitudes of men and women simply lack the basic old-world outlooks which the Bible seems to presuppose from cover to cover. To some of us (Liberal Anglicans, for example) it is enough to say, "The Bible is poetry, at least 90 per cent of it, and needs no 'interpretation' beyond the recognition of this fact and of the futility of literalism, and certainly it needs no new philosophy, such as Existentialism, to take the place of the ancient. The new skins look no stouter than the old!" But we must acknowledge that our solution does not go far enough for those to whom the Bible revelation is much more specific and concrete, and not a matter of church tradition or liturgical use, private inspiration or edification, and so on. An example will explain what I mean. A century ago the Episcopal Church authorized a "variant reading" in the Apostles' Creed, which any congregation might use if it chose. Instead of

the statement, "He descended into Hell," it read, "the place of departed spirits." This was a kind of "demythologizing"—at least part way. But so far as I know, no Episcopal parish ever availed itself of the permissive use—certainly not for long! Evidently something much more was (and is) needed. Professor Bultmann's

valiant attempt to achieve it, and Prof. Throckmorton's equally valiant appraisal and reformulation, deserve only commendation and careful study. Together they have advanced the solution of the church's most pressing logical problem by a long way.

CONVOCATION WEEK, 1960

January 25, 26, and 27

The fifty-fifth anniversary of Bangor Seminary's Convocation Week will be observed in the Hammond Street Congregational Church on January 25th, 26th, and 27th, 1960. Founded in 1905, this program has featured lectures by the nation's outstanding religious leaders and has been attended by an increasing number of ministers, lay people, alumni, faculty and students. The 1960 Convocation will begin on Monday at 2:30 p.m. with the first of three Francis B. Denio Lectures on the Bible by Dr. James Muilenburg. Joining him in the three-day program will be Bishop Gerald

Kennedy as the George Shepard Lecturer on Preaching and Dr. Fred Hoskins as Leader of the David Nelson Beach Quiet Hour. Presentations by these distinguished Christian leaders will be supplemented by other features such as the Convocation luncheon, the Seminary Choir concert, and the President's reception and tea. Following the closing lecture on Wednesday morning, alumni of the Seminary and their guests will hold their annual meeting and luncheon in the Grace Methodist Church, with Bishop Kennedy as the special

THE BEACH QUIET HOUR

In two consecutive years the Seminary has been privileged to present as Beach Quiet Hour speaker a Co-President of the new United Church of Christ; following the appearance in 1957 of Dr. James E. Wagner, the 1960 program will feature Dr. Fred Hoskins of New Haven City. Since 1956 Dr. Hoskins has been Treasurer and Secretary of the General Council of the Congregational Churches; when the First Church of Christ was formed in 1957 Dr. Hoskins became its Co-President.

Dr. Hoskins was born in Allenville, Ill., and is a graduate of Illinois College and the Yale Divinity School; he has also studied at Chicago Divinity Seminary and holds several honorary degrees. For six years he was minister of the First Congregational Church in Oak Park, Ill., and he served earlier pastorates in Des Moines, Iowa, and Bridgeport, Conn.

In addition to many denominational activities, Dr. Hoskins is a member of the General Assembly of the National Council of Churches, a member of the Board of Trustees of Illinois College, and a member of the Yale University Committee on Religious Life and Study. He is the author and editor of *A Book of Worship for Free Churches*.

THE GEORGE SHEPARD LECTURES

The Bishop of the Los Angeles Area of the Methodist Church, Dr. Gerald H. Kennedy, will give the George Shepard Lectures on preaching under the general theme, "The Race That Is Set Before Us." Born in Michigan, Dr. Kennedy is a graduate of the College of the Pacific and the Pacific School of Religion; he holds the Ph.D. degree of the Hartford Theological Seminary and has received honorary degrees from several schools.

Before his election as one of the Methodist Church's youngest bishops in 1948, Dr. Kennedy served pastorates in Connecticut, California and Nebraska. He has been a visiting faculty member and is now a trustee of the

Pacific School of Religion. He is a director of the American Association of Theological Schools, the Rockefeller Fund, Inc., and the General Board of the National Council of Churches.

Bishop Kennedy is widely known and acclaimed as a preacher in the pulpit and on the radio, as a lecturer, and as an author. He has been the Lyman Beecher Lecturer at Yale University and the Auburn Lecturer at Union Theological Seminary. His published works include *His Word Through Preaching*, *Heritage and Destiny*, and *The Christian and His America*.

THE FRANCIS B. DENIO LECTURES

"The Biblical Understanding of Life" will be the general theme as Dr. James Muilenburg gives the Francis B. Denio Lectures on the Bible. Since 1945 Dr. Muilenburg has been Davenport Professor of Hebrew and the Cognate Languages at Union Theological Seminary, New York City. Born in Iowa, he is a graduate of Hope College, the University of Nebraska, and Yale University; in addition to the Yale Ph.D. he holds honorary degrees from the University of Maine, Hope College, and Pacific School of Religion.

Dr. Muilenburg has studied in Germany at the University of Marburg; before coming to his present position he was Dean of the College of Arts and Sciences at the University of Maine and later Professor of Old Testament studies at Pacific School of Religion. He also taught at the University of Nebraska, Yale University, and Mt. Holyoke College. He is an ordained Congregational Christian minister.

Among Dr. Muilenburg's published works are articles in *The Interpreter's Bible* and the new *Hasting's Dictionary*. He is one of the thirty-two scholars who worked on the *Revised Standard Version of the Bible*. He has been a resident director of the American Schools of Oriental Research and is a member of the Society of Biblical Literature and Exegesis.

The Beach Quiet Hour

DR. FRED HOSKINS



The George Shepard Lectures:
On Preaching

DR. GERALD KENNEDY



General Theme: "A SHOCKING GOSPEL"

- I. The Glorious Paradox
- II. Life's Center of Gravity
- III. Beguiled by Pretension

General Theme: "THE RACE THAT IS
SET BEFORE US"

- I. On Your Marks
- II. Get Set
- III. Go

The Francis B. Denio Lectures
On The Bible

DR. JAMES MUILENBURG



General Theme: "THE BIBLICAL UNDER-
STANDING OF LIFE"

- I. The Biblical Understanding of the Self
- II The Biblical Understanding of What
God Requires
- III The Biblical Understanding of Destiny

SEMINARY NEWS

PRESIDENT WHITTAKER ELECTED TO BANGOR CITY COUNCIL

In a municipal election on October 12th President Frederick W. Whittaker was chosen to serve for three years on the Bangor City Council, the community's governing body. As a professor of American Church History and Christian Social Teachings, Dr. Whittaker has long been interested in a cooperative relationship between the church and the state. He has been very active in civic affairs; he is a director of the Bangor Chamber of Commerce and a past-president of the Bangor Kiwanis Club.

DR. DEEMS TO TEACH IN CALIFORNIA NEXT SUMMER

Dean Mervin M. Deems will teach next summer at the Pacific School of Religion in Berkeley, Cal. He will give a course on "The History of Christian Unity" and a course on "Augustine"; he will also deliver a public lecture sponsored by the Earl Foundation. During his long and distinguished teaching career at Bangor Seminary and the University of Chicago Dr. Deems has previously taught as a visiting lecturer at Pomona College, Claremont, Cal., and in a summer session at Union Theological Seminary, New York City.

BANGOR SEMINARY RECEIVES BEQUEST OF \$50,000

Bangor Theological Seminary has received a bequest of \$50,000 from the estate of the late Henry P. Kendall of Sharon, Massachusetts. Mr. Kendall, who died at his home on November 3rd, was Chairman of the Board and founder of the Kendall Company, manufacturer of surgical dressing and tape. He was a graduate of Amherst College in the Class of 1899 and held an honorary degree from that institution. According to the will, the income and principal of the bequest may be used for the general purposes of the Seminary. Mr. Kendall had been a contributor to the Fellowship of Bangor Theological Seminary since 1951.

Mr. Kendall was chairman of the Business Advisory Council of the United States Department of Commerce in 1934 and 1935; a member of the Massachusetts Commission on Stabilization of Employment; the Federal Advisory Council, United States Department of Labor; the Division of Engineering and Industrial Research, and the National Research Council. He served as regional chairman of the 1st Federal Reserve District's Committee for Economic Development and from 1946 to 1956 he was trustee of the Committee for Economic Development.

TRUSTEES HOLD SEMI-ANNUAL MEETING

The Board of Trustees of Bangor Seminary met on December 10th in the State Street Congregational Church, Portland. Twenty-two of

the twenty-five members were present for the semi-annual business session. Reports of various officers and committees were received and considered. Plans were advanced with regard to projects involved in the Seminary's 150th Anniversary Development Program. The Board accepted the resignation of the Honorable Robert B. Williamson, LL.D., Chief Justice of the Supreme Judicial Court of Maine, who has served the Seminary faithfully and well since 1953; the pressure of his official state duties prevents Justice Williamson from remaining on the school's governing body. The resignation of the Reverend Arthur R. Macdougall, Jr., who has served loyally as an alumni representative since 1948, was also accepted by the trustees.

Present at the first meeting since his election last June was Mr. Frederick N. Goodrich of New York City and Montclair, N. J. Mr. Goodrich is Vice President of the United States Trust Company of New York and is a member of the First Congregational Church of Montclair. The Reverend Harland G. Lewis, minister of the Congregational Church in Farmington, Conn., was elected to the Board of Trustees at the December meeting. Mr. Lewis was formerly pastor of the Hammond Street Congregational Church in Bangor, during which time he served on the visiting faculty of the Seminary in the homiletics department. Also elected to membership on the Board, to represent the alumni, was the Reverend Gordon H. Washburn, class of 1938, minister of the Congregational Church of West Medford, Mass.; Mr. Washburn is a former president of the Seminary's Alumni Association.

ALUMNI NOTES

Alumni, please send news of your activities to Mrs. Helen Godsoe at the Seminary.)

—Eric W. Bascom, Sr. has retired as pastor of the Union Church in Hebron and the Community Church in Dorchester, New Hampshire. Mr. Bascom has been pastor of these churches since 1955. (Address: *Hebron, N. H.*)

—Lewis E. Distant has recently accepted a call to serve the Community Church at Poland, Maine. (Address: *Poland, Maine.*)

—Arthur A. Wallace has recently accepted a call as minister of the Pilgrim Congregational Church of New Haven, Conn. He was formerly pastor of the French Church of Torrington, Conn. (Address: *103 Hall St., New Haven, Conn.*)

—William R. Wright. (Change of address: *1225 S. Vine St., Denver 10, Colo.*)

—Roland C. Marriott, formerly pastor of the Congregational Church of North Reading, Mass. (1955-59), has assumed the pastorate of the First Congregational Church of Fairhaven, Mass., effective December 15, 1959. (Address: *113 Laurel St., Fairhaven, Mass.*)

—John W. MacNeil as minister of the First Congregational Church of Sarasota, Florida, conducted a Service of Dedication of the new Fellowship Hall and the new Classroom Building on October 25, 1959. The Fifth Anniversary of the church was also observed on the same date with a concert by the choir in the afternoon and an Anniversary Covered Dish Supper on October 30th. (Address: *1031 South Euclid Avenue, Sarasota, Florida.*)

—Forrest C. Higgins has assumed the pastorate of the Congregational Church of Hopkinton, Mass. (Address: *Congregational Church, Hopkinton, Mass.*)

—G. Stanley Keast, formerly pastor of the Congregational Church of Freehold, New York (1953-59), is now serving as minister of the Boscawen Congregational Church and the United Community

Church of Canterbury, N. H. (Address: *Boscawen, N. H.*)

'43—John S. Lamprey has recently accepted a position as psychiatric social worker at the Veterans Hospital, Canandaigua, New York. (Address: *790 West Lake Drive, Canandaigua, N. Y.*)

'44—Malcolm A. MacDuffie served the Seminary as chaplain during the week of October 6, 1959. (Address: *30 Roosevelt Avenue, Waterville, Maine.*)

ex-'45—Marinus Van Weele. (Change of address: *Princeton Medical Group, Medical Arts Building, Princeton, New Jersey.*)

'46—John H. Alexander as one of the ministers of the First Congregational Church of Wauwatosa is engaged in a \$450,000 remodeling and building program. The social and educational facilities are being remodeled and enlarged. The new addition will include a chapel seating ninety persons, a music room accommodating sixty-five for the specific use of the church's four choirs in rehearsal, a new church business office, studies for the ministers, a conference room for board and committee meetings, and classrooms for the first, second, third and sixth grades. The remodeled section includes classrooms for all other ages, an office for the Director of Christian Education, a fellowship hall, church parlor and library, a kitchen and basement activity room. The Cornerstone Laying Ceremony was held on November 15, 1959. (Address: *1511 Church Street, Wauwatosa 13, Wis.*)

ex-'46—Kingsley Strout, formerly pastor of the Methodist Church in Fairfield, Maine, has recently been appointed as minister of the Methodist Churches of Camden and Rockport, Maine. (Address: *56 Mountain St., Camden, Maine.*)

'47—John H. Miller served the Seminary as chaplain on October 27, 1959. (Address: *651 South Main St., South Brewer, Maine.*)

'49—Robert A. Snelling, formerly pastor of the Congregational Church in Mentone, California, has accepted a call as minister of the Pilgrim Congregational Church of Oceanside, California. (*Address: Pilgrim Congregational Church, Oceanside, Cal.*)

'50—N. Wesley Haynes represented the Seminary at the inauguration of Justin V. Kolk as President of New Brunswick Theological Seminary on October 20, 1959. (*Address: 34 Plymouth St., Montclair, N. J.*)

'50—William A. Slater. (*Change of address: Box 150, Woodstock, Conn.*)

'54—Werner E. Eichel. (*Change of address: Gladbeck, I Westfalen, Berkenstockstr. 18, Germany.*)

ex-'55—Albert Bolton has accepted a call to serve as interim minister of the Congregational Church at Sandstone, Minnesota, for one year. (*Address: Sandstone, Minn.*)

ex-'55—Chae S. Sone. (*Change of address: 141-2P N. Hempstead Tpk., Flushing 55, N. Y.*)

'56—Gerald B. Kinney has assumed the pastorate of the Thomaston Federated Church in Thomaston, Maine. He was formerly minister of the Orrington Center, South Orrington and Orrington Methodist Churches (1955-59). (*Address: Thomaston, Maine.*)

'57—Quentin L. Peacock. (*Change of address: M. R. A., Bangor, Maine.*)

'57—Allan W. Tingley. (*Change of address: 15 E. Third Ave., Ada, Minn.*)

'58—Robert E. Simon writes from Ponape of the need of a new generator plant. "The only electric lights we have are in our library where the students study every evening. It is really cheaper to run a generator for 3 hours than to keep 50 kerosene lamps going for the same period—kerosene and gasoline both cost 50c a gallon. One of the best means of both education and recreation is the use of slides and filmstrips. We've had a little

generator but it's not powerful enough to show pictures very clearly . . . 20 sent in our Pastors and Teachers Training School this year, so field work is getting top priority. We send them out in planes for the weekend to six different churches on the island." He also sent a newsletter published by a student English class telling of a new building on the campus. Christian Endeavor Meeting with 600 attendance, the celebration of United Nations Day and many other items of school activities. (*Address: Protestant Mission, Ohwa, Ponape, Caroline Islands, Territory of the Pacific—Air Mail Only.*)

ex-'59—Martin Voellm reports in an interesting letter of his travels after he left Seminary in June. He visited Hawaii twelve days with the Safferys who "received me in such a warm and cordial hospitality as I never had seen before in Europe. In short time I became a part of the family and was known as 'Moses' which means 'Moses'." He enjoyed a trip across the United States and arrived at his own home in Germany on September 18th. We have also received a announcement of his engagement to be married to Miss Waltraud Brucker and extend our congratulations and best wishes. (*Address: Weil im Schonbühl, Wurttemberg, Germany.*)

ex-'60—William R. Anderson. (*Change of address: 426 Gannett Hall, University of Maine, Orono, Maine.*)

WEDDING

'50—William A. Slater was married to Lydia Ann Walling on June 28, 1959 at Woodstock Hill Congregational Church, Woodstock, Conn. We extend our hearty felicitations. (*Address: Box 150, Woodstock, Conn.*)

BIRTHS

Our congratulations to:

'49—Frances and Lloyd Martin on the birth of a son, Donald Lewis, on November 2, 1959. (*Address: Pinehurst Congregational Church, Billerica, Mass.*)

Eleanore and Stanley Johnson on the birth of a daughter, Elizabeth Anne, on November 8, 1959. (*Address: 12 Summer Street, Wiscasset, Maine.*)

Mavis and Bill Cleary on the birth of a son, William III. (*Address: 37 Hawthorne Street, Lowell, Mass.*)

Patricia and Tom Campbell on the birth of a son, Peter Arthur, on November 3, 1959. (*Address: 34 Spruce St., Westerly, R. I.*)

INSTALLATIONS AND ORDINATIONS

Robert S. Balfe was installed as minister of the First Congregational Church (United Church of Christ) of Poughkeepsie, New York, on Sunday evening, October 11, 1959. The order of service follows: Statement of Council, Rev. John M. Allison; Invocation, Lord's Prayer, Scripture Reading, Dr. Philip A. Swartz; Sermon, Dean Mervin M. Deems; Installation Vows and Prayer, Dr. Walter R. Greenwood; Charge to the People, Rev. Everitt Sheldon; Greeting from Local Ministerium, Rev. Walton D. Moffitt; Benediction, Mr. Balfe. A reception in honor of Mr. and Mrs. Balfe was held in the Margaret Chapel immediately following the Service of Installation. (*Address: 269 Mill Street, Poughkeepsie, New York.*)

Howard E. Quirk was ordained to the Christian ministry and installed as pastor in the First Congregational Church in Ithaca, New York, on Sunday afternoon, November 15, 1959. The order of worship follows: Call to Worship, Invocation and Lord's Prayer, Dr. Edward L. Christie; Scripture Reading, Rev. Robert F. Simpson, '58; Ordination Sermon, Dr. George A. Buttrick; Statement to the People, Mr. Bernard Purdy; Charge to the Candidate, Dr. Ralph C. Lankler; Vows of Ordination, Rev. James H. Russell; Charge to the Congregation, Professor Emeritus Charles G. Cumming; Pledge by Congregation, Mr. Frank D. Alexander; Prayer of Ordination, Professor Emeritus Marion J. Bradshaw; Declaration of Moderator, Mr. Bernard

Purdy; Denominational Greetings, Dr. James A. G. Moore; Benediction, Mr. Quirk. Following the service a reception was held in the Fellowship Hall. (*Address: 413 E. Buffalo St., Ithaca, N. Y.*)

'58—Donald W. Goodwin was ordained to the Christian ministry in the Center Lovell Christian Church of Center Lovell, Maine, on Sunday evening, October 11, 1959. The order of worship follows: Statement of the Moderator, Rev. John R. Crowe; Call to Worship, Invocation and Lord's Prayer, Mr. Harvey Lord, '62; Scripture Reading, Mr. Charles Hall, '59; Sermon, Dr. Stephen Szikszai; Vows of Ordination, Rev. Winfield Witham; Prayer of Ordination, Rev. Leslie R. Rowe; Declaration of Office Conferred, Rev. Crowe; Charge to the Minister, Dr. Burton H. Throckmorton, Jr.; Charge to the Church, Dr. Carl S. Weist; Right Hand of Fellowship, Rev. George Harvey; Benediction, Mr. Goodwin. Preceding the Ordination Service the ladies of the church served a fellowship supper. (*Address: Center Lovell, Maine.*)

'58—Robert F. Simpson was ordained to the Christian ministry in the Federated Church of Skowhegan, Maine, on Sunday evening, October 18, 1959. The order of worship follows: Call to Worship, Invocation and Lord's Prayer, President Frederick W. Whittaker; Statement of the Council, Mr. Kenneth W. Hodgdon; Scripture Reading, Dr. Benjamin J. Browne; Ordination Sermon, Dr. Daniel W. Fenner, '51; Charge to the Candidate and Vows of Ordination, Dr. Browne; Charge to the Congregation, Dr. Stanley M. Gower; Ordination Prayer, Professor Emeritus Marion J. Bradshaw; Right Hand of Fellowship, Dr. Cornelius E. Clark, '22; Benediction, Mr. Simpson. A reception under the auspices of the Women's Alliance was held in the Vestry rooms following the service. (*Address: 19 Leavitt St., Skowhegan, Maine.*)

'59—John R. Branden was installed as minister of the Plymouth Congregational Church of Colfax, Washington, on Sunday evening, November 22, 1959. Participants in the service are as follows: Rev. Charles Dittmar, Rev. Melvin Fenner, Rev. Franklin Forrester, Dr. Clement Hahn, Rev. Charles Hill, Rev. James Montgomery,

Rev. Homer Schwarz, Rev. Jefferson Smith, Rev. Olaf Stoeve and Rev. Theron Zimmerman. (Address: Plymouth Congregational Church, Colfax, Washington.)

OBITUARIES

ex-'95—James D. Dingwell was born in Prince Edward Island on March 28, 1871. Mr. Dingwell attended Bangor Theological Seminary, Dalhousie University and graduated from Auburn Theological Seminary in Auburn, New York, in 1895. He was awarded an honorary degree of Doctor of Divinity in 1929 by the Springfield International College. He was ordained in the Presbyterian Church of Buffalo, New York, on July 12, 1895 and his pastorates included the following: Buffalo (Presby.), N. Y., 1895-97; Schenectady (Presby.), 1897-1900; Amesbury, Mass. (Cong.), 1900-11; Central Falls, R. I., (Cong.), 1911-45; Little Compton, R. I., 1945-52. Mr. Dingwell was prominent in Americanization work for many years and was instrumental in founding the Civic Theatre in Pawtucket, R. I., in 1913 as an educational and social organization for the special benefit of the foreign-born and their families. He was the author of several books and served as an exchange minister between United States and British churches. He retired from the ministry in 1952 and returned to Pawtucket to live.

He is survived by two sons, Paul Dingwell of Springfield, Mass., and James D. Dingwell, Jr. of Bethesda, Md.; daughter, Miss Louise Dingwell of Pawtucket and three grandchildren. Funeral services were held in the Pawtucket Congregational Church on November 7, 1952 with the following ministers participating: Rev. Arthur P. Colbourn, Rev. Robert V. Lawson, Dr. Lawrence L. Durgin, Dr. Ralph O. Harpole, Dr. Arthur E. Wilder, Rev. Carl B. Blare and Rev. William J. Brittain. Burial was in Bartlett Cemetery of Amesbury, Mass.

'59—Harold W. Alenius was born in Rock Springs, Wyoming, on July 10, 1913. He attended the Eastern School of Music at Northwestern University and was awarded the B.S. degree from Kansas State Teachers College. He graduated from Bangor Theological Seminary in June, 1959. Prior to his enrollment in the Seminary he was a music teacher and was a talented violinist. He was serving as pastor of the Mason's Mills Community Church in Maine, and died suddenly on December 6, 1959.

He is survived by his parents, Mr. and Mrs. William Alenius, two sisters and a brother, all of Chicago, Illinois. A memorial service was held the evening of December 10th in the Mason's Mills Community Church. The Reverend David E. Wigley, '54, of Belfast officiated with Dean Mervin M. Deems giving the prayer.

BOOK REVIEWS

A FAITH TO LIVE BY

Stuart LeRoy Anderson. Oxford, 1959.
15 pp. \$2.75.

Surprisingly fresh and alive are these Meditations by the President of the Pacific School of Religion. Some of them were preached in college and university chapels, others were given at the General Council of Congregational Christian Churches and still others were delivered at the Interdenominational Pastoral Conference at the Pacific School of Religion. The messages rest upon familiar passages and allusions in the Old and New Testaments or upon carefully selected verses from The Psalms and the Prophets. But though most of the passages are familiar to us (Job's search for the Almighty, Moses and the burning bush, the Samaritan, the lost sheep, the talents, and so on), the messages drawn from them are appealing and warm and the illustrations, many of them from the author's experience, are new. Here we might have expected hackneyed clichés and trite treatments of Scripture were it not for the instead, real meditations which flow from genuine insights. These brief but stimulating sermons are from the heart of a pastor dealing with all sorts and conditions of people and situations.

MERVIN M. DEEMS

for Theological Seminary

SPIRIT, SON AND FATHER

Henry P. Van Dusen. Scribner's, 1958.
180 pp. \$3.50.

George Santayana, in the third volume of his autobiographical *Persons and Places* expresses the fear that Christianity, like Paganism, will die tragically if it implies that its tradition is exhausted. It is a fair question whether this fear is abated by the resurgence of theology in this generation. Dr. Van Dusen's book is another indication that there is still a deep inspiration in exploring the major themes of Christian theology.

As the title suggests, Dr. Van Dusen is attempting to reconsider some of the greater affirmations of Christian thought in the light

of the centrality of the experience of the Holy Spirit. He summarizes this experience broadly as that of the presence and the power of God, or "God near and God at work." The development takes its cue from some basic questions, including the relation of Christianity to other religions, to Judaism, and to natural theology, and the bearing of the experience of the Holy Spirit on the problem of Protestantism and Catholicism, and Protestantism and the sects. Finally an attempt is made to review Christian thought concerning Christ, man, Scripture, and the Trinity, in the light of the significance of the Holy Spirit.

The author finds the distinctiveness of man in his capacity to recognize God, and respond to Him, and this he holds to be the point of contact between Christianity and other faiths. Similarly he considers the goal of salvation to be not merely freedom from sin, but freedom of the spirit, in which is included the "social gospel" as a manifestation of the Holy Spirit at work in all mankind, and in all history. In his review of Christology, he points out the limitations of the traditional categories, and then reformulates the nature of Christ's relation to God the Father in terms of the Holy Spirit. He proposes an interesting hypothesis, namely that the Logos of the Fourth Gospel could be identified with the Holy Spirit, instead of with Christ, as has been done traditionally. This book does not give the impression of being finished, as the author frankly acknowledges. The major themes are stated in broad outlines, in terms bold, provocative, and rewarding.

ANDREW BANNING

Professor of Christian Theology
Bangor Theological Seminary

ANCIENT JUDAISM AND THE NEW TESTAMENT

By Frederick C. Grant. Macmillan, 1959. 155
pp. \$3.50.

"The background of the New Testament is a double one, Graeco-Roman and Jewish. Hence the expert student and interpreter of the New Testament must be familiar with both—one alone is not enough (p. 16)." Who is intimately acquainted not only with the New Testament, but also with both backgrounds referred to? Not many, and no one more so than the author of this book whose

words were just quoted. The great New Testament scholar who last year retired from the faculty of Union Theological Seminary in New York is also an expert in Jewish, Hellenistic and Roman religion. In 1953 Dr. Grant's book on *Hellenistic Religions* was published; and now, for the benefit of those who have ears to hear, some of the results of his many years of study and teaching in the field of Judaism have been made available.

Ancient Judaism and the New Testament would be of much value if it were simply a study of Judaism; but it is a study of ancient Judaism (not "late" Judaism as it is too often called) as it is related to the New Testament. This book, then, will be of interest to Jews, but it should be required reading for Christians who ought to be interested in Judaism—especially the Judaism of around B.C. 200—A.D. 200; and it should certainly be read by ministers in churches and all others responsible for teaching in the Church (including, perhaps, even a few professors in theological schools) who are ignorant of the Jewish faith and piety in the context of which Jesus' whole life was lived, and from which many of the essential elements of the Christian faith have developed.

Dr. Grant is surely correct when he writes: "We continue to hear and to read the most grotesque descriptions of ancient Judaism. It is still common among half-educated and misinformed preachers and writers to represent Judaism in the time of Christ as a decadent and moribund, sterile, mechanical, purely formal and hypocritical religion, with a remote and unknown God who was worshipped by a routine of sacrifices, formal prayers and services, fasting, and 'good works' done only for the sake of 'merit.' . . . No religion is to be measured by its worst examples . . ." (pp. 3-4). But how is such dismally uninformed bias to be disposed of? The best way, of course, is to read the ancient Jewish literature, to study the Mishnah, the teachings of the rabbis, ancient Jewish prayers, writings found in the Apocrypha and the Pseudepigrapha—as a start. But if one is not disposed to study the sources, one can easily read Professor Grant's new book that has only one hundred and fifty-five pages, and that faithfully characterizes ancient Judaism as it is related to New Testament thought.

Here at Bangor we were privileged to hear some parts of the book when Dr. Grant delivered the Francis Brigham Denio Lectures on the Bible in 1958. Subsequently, his full manuscript was awarded a Christian Research Foundation Prize before it was published. The only misprint noted was on p. 70, line 12, where *peculiarly* is misspelled. The book is beauti-

fully written, eminently readable, and unique informative in a most important area of study. It will undoubtedly be widely read and, also, it is hoped, lead others to study the ancient Jewish literature without a knowledge of which much of the New Testament cannot rightly be interpreted.

BURTON H. THROCKMORTON,

*Professor of New Testament Language
and Literature
Bangor Theological Seminary*

SEX AND LOVE IN THE BIBLE

*By William Graham Cole. Association Press
1959. 448 pp. \$6.50.*

SEX AND FAMILY IN THE BIBLE AND THE MIDDLE EAST

*By Raphael Patai. Doubleday, 1959. 282 pp.
\$3.95.*

These works express the conviction that the Biblical views on sex are not of indifference to us, members of modern western society. Yet the two works follow markedly differing paths.

Dr. Cole, Professor of Religion and Dean of Freshmen at Williams College, considers sex within the context of love. But human love, he argues, should not be investigated apart from divine love. Therefore, he surveys divine love and human love in both New and Old Testaments.

In the Old Testament, the author sees the divine love manifest in the covenant of God and Israel, the marriage of the Lord and his people according to Hosea's prophecy. In the delineation of the New Testament's concept of love, Dr. Cole succeeds in presenting a concise but clear discussion on *eros*, *philia* and *agape*. The author voices his conviction that the Biblical views on love and sex stood in sharp contrast to the sex attitudes and practices of the world that surrounded the people of the Bible. After sketching the Egyptian, Babylonian, Assyrian and Canaanite fertility and phallic cults and the lax sexual and marital mores of Greece, Rome and the Hellenistic Orient of Jesus' times, he discusses the Biblical teaching on premarital, marital and extramarital sexual relations. He dedicates a section to the investigation of homosexuality and other sexual deviations. In a final chapter, the Bible and the "world of Dr. Kinsey" are juxtaposed.

This work is no simple guide for the instruction of the young on sex. But if the reader wishes to find an honest, lucid attempt to integrate the problem of sex and sexual responsibility into the total context of Christian life and life, he will not be disappointed by this book.

Y. Patai, a leading specialist in the anthropology of the Middle East and Israel, investigates the sex and family life of the Bible from the anthropologist's point of view. He insists that the life of the people of the Bible should be viewed "against the background of the thirteenth- and twentieth-century folk-life of the Middle East" (p. 15). The author carefully avoids the inherent pitfalls of this type of study, such as a hasty telescoping of Middle Eastern customs into the life of ancient Israel, and succeeds in the justifiable utilization of the material supplied by modern observers. In the biblical society, the "extended" family pattern was a central factor, and sex was subject to the vital interests of the entire family. After surveying the Biblical customs of marriage, divorce, of wife, wedding customs and sexual relations, the author includes other aspects of family life such as the naming, circumcision and education of the child and the place of the woman in the Biblical society.

This well-written, judicious survey of all of the aspects of sexual and family life is contrasted with the author's comparison of the biblical family pattern and that of our own society. The author pleads for the recognition that the Biblical family life was superior to our own and for the reintroduction of some of its elements into our own society. Nobody who is sincerely concerned with the problem of sex in family life in contemporary society should overlook this significant contribution and the author's sincere and convincing plea.

STEPHEN SZIKSZAI

Professor of Old Testament Language and Literature
Lugar Theological Seminary

HEBREW: THE ETERNAL LANGUAGE

William Chomsky. *The Jewish Publication Society of America*, 1957. 321 pp. \$4.00.

With this book the author intends to stimulate the study of the Hebrew language among English-speaking Jews. In a well-planned tour, he guides the reader through the long history of the Hebrew language from its very begin-

nings to its revitalization in the nineteenth and twentieth centuries. His discussions on many problems of the Hebrew language can be profitable reading for anybody. The transliteration of the Hebrew words employed, however, is disturbing for those who are accustomed to a more precise system. With an audacity that is more admirable than laudable, the Canaanite glosses of the Amarna Letters are identified as "Canaanitish Hebrew glosses" (p. 56). Following the sceptical views of Prof. S. Zeitlin, Dr. Chomsky also dismisses the Dead Sea Scrolls as the work of ignorant scribes of the early medieval period (p. 298). In spite of these flaws, the book is, on the whole, an interesting and competent work.

S. S.

THE OLD TESTAMENT AS WORD OF GOD

By Sigmund Mowinckel, translated by Reidar B. Bjornard. Abingdon, 1959. 144 pp. \$2.75.

Dr. Mowinckel, former professor on the Faculty of Theology at the University of Oslo, Norway, is one of the great contemporary Biblical scholars, whose major works (with the exception of *He That Cometh*) are not available in English. This book is a translation from Norwegian of Mowinckel's lectures given to a group of lay people and published in 1938. Mowinckel emphasizes that the Old Testament is both Word of God and a human book. The reality of revelation unfolded in the history of the Old Testament people and, as he asserts, "history is the workshop of God" (p. 35). The saving deeds of God are historical realities, and since history is inseparable from Biblical faith, the historico-critical study of the Scriptures is a foremost duty and privilege of those who are within the Church. The Old Testament, however, points beyond itself and leads to Christ in whom the history of salvation reaches the climax in the Savior.

Some misprints (pp. 10, 26, 32) should be corrected. Also the numbering of the Biblical verses, which follows the Hebrew Bible (see esp. pp. 36, 37), should be changed to the more customary numbering. These small corrections would enhance the usefulness of this slender volume which might serve both ministers and lay people as a first reader in the inquiry into the Old Testament's significance for the Christian faith.

S. S.

THE ESSENCE OF THE BIBLE

By Paul Claudel. *Philosophical Library*, 1957. 120 pp. \$3.00.

In the stream of eloquent passion overflowing this book, the reader will look in vain for an essay on the essence of the Bible. Without pretension, the original French title, *J'aime la Bible* (I Love the Bible), discloses that this book is a great Roman Catholic poet's highly personal affirmation of his love for the Bible.

Claudel's love for the Bible reveals the presence of an overdose of aesthetical preoccupation. Therefore, since he equates the Bible with the Vulgate, he tastes and enjoys the elegance of its late Latin, and he is inebriated by the rhythmic cadence and lapidary lucidity of Jerome's style. Claudel believes in the verbal inspiration of the Scriptures and in the direct and specific inspiration of the Vulgate, pleads for the use of the allegorical interpretation of the Bible, and fights against the "literalism" of the critical scholars. Thus, he pours out his fury upon Father Jean Steinmann, a leading French Catholic Biblical scholar and alludes to him as the "Jack the Ripper" of the Bible. Aware of this ferocious mood of the poet, the reader should not be surprised to find that Claudel declares the rise of Protestantism to have been as terrifying an event as had been the raping of the Levite's concubine in the Book of Judges, and that he singlehandedly continues the heresy trial of Richard Simon, whose critical approach to the Pentateuch is now accepted by Roman Catholic scholars.

A particularly confusing misprint which gives the date of the *Codex Babylonius Petropolitani* as 1818 A.D. should be corrected to 1008 A.D.

S. S.

THE DIARY OF PETER PARSON

By W. B. J. Martin. *Abingdon*, 1957. 174 pp. \$2.75.

Here are the unconventional jottings of a parish parson just before he goes to bed. His entries in his diary are full of interest-catching sentences: "A theological college ought to be a hot bed of heresy." "We are trying to make men aware of God when they are not even aware of life." "We teach people how to think,

but not how to feel, as a result one is constantly meeting people who are sensitive to ideas and quick to detect a false syllogism, but whose emotional life is crude and chaotic." "I remember on occasion when I first became aware of the difference between answering a question and answering the questioner, and of the immorality of giving snap answers . . . that cost nothing in imaginative sympathy and full involvement."

The author has been minister of the Augustine-Bristo Congregational Church, Edinburgh, Scotland, since 1951. Dr. Martin is known throughout England and Scotland for his column, "Peter Parson's Log," a feature of the *British Weekly*. Laymen as well as ministers may read this book with delight. Both groups will find themselves reflected in its pages. Martin does not hold a club over smugness, but he surely knows how to use a needle.

WALTER L. COOPER

*Professor of Preaching and Pastoral Relations
Bangor Theological Seminary*

A PHILOSOPHY OF ADULT CHRISTIAN
EDUCATION

By David J. Ernsberger. *Westminster Press*, 1959. 172 pp. \$3.75.

Mr. Ernsberger has given us one of the most provocative books in the recent spate of those on adult Christian Education. He has gone far beyond the usual approach to this subject in his effort to come to grips with the relationship between salvation and therapy, and the *koinonia* and "togetherness." He has also pursued the matter of revelation seen as God's speaking to man in his particular situation obtained by showing how certain aspects of contemporary American life create special problems for adults today and implying what aspects of revelation have special relevance to them.

One of his most stimulating contributions to present-day discussions is his consideration of the role of the minister in the light of the nature of the church. He concludes that adult Christian Education is the primary task of the minister. While he defines the task broadly, it remains a conclusion that will provoke some debate. This reviewer, however, can only applaud when the author states that "the church school should . . . supplement the home as the basic

of Christian nurture, not . . . supplant. There is justification for wondering whether the tremendous energy spent on work with children is not misdirected.

Another issue which he submits for examination has to do with the meaning of the word "content." Mr. Ernsberger speaks of the relation between studying the content of the Gospel in small groups and the therapeutic values in group life. He believes that there is a point after which Christian groups must be more concerned with this content than with the therapy implicit in group dynamics procedures—the implication being that therapy, to some extent, is unrelated to the content of the message. At one point he seems to contradict himself on this matter, but when he attempts to distinguish between group dynamics and the Christian concern he too simply repeats the character of group life and the content of the Gospel. Thus, he distinguishes between secular group life and Christian group life in terms of the former being concerned with the rational and the latter with the content of the Gospel. Secular group life is concerned only with intellectual growth, the content of the Gospel has much to do with the actuality of redemption, not just the suggestion of it.

Mr. Ernsberger has not solved the problem of the distinction between these two elements. He has failed to clarify the relation between content as proposition and content as the saving experience, personally known. However, he has helped to define the issue, and he has made clear that we can accept no simple equation of group life and Christian community. We are deeply in his debt, and we all need to study what he has said if we are to use the insights of the social sciences to improve a distinctly Christian ministry.

DAVID W. JEWELL

Associate Professor of Christian Education
Angkor Theological Seminary

RELIGIOUS IDEAS FOR ARTS AND CRAFTS

Russell and Ruth Barbour. *Christian Education Press, 1959. 95 pp. \$2.50.*

This useful manual is made up of a few brief pages devoted to such subjects as "Areas of the Manual's Use," "Suggestions for Craft

Leaders and Group Work," and art and symbolism in religion, as well as suggested projects utilizing symbols. The bulk of the manual—some sixty-five pages—is devoted to simply drawn and excellently reproduced examples of symbols and designs suitable for use in religious crafts. The collection includes both contemporary and traditional symbols and ranges over a broad field of subjects including symbols of Judaism, the world's religions, and extra-church organizations. As a source book for symbols to be used in any number of ways, this manual should be helpful to all church leaders.

D. W. J.

THE USE OF THE BIBLE WITH ADULTS

By Robert E. Koenig. *Christian Education Press, 1959. 183 pp. \$2.00 paper, \$2.50 hard cover.*

In this brief book—one of the Cooperative Leadership Training texts—the author presents a distillation of educational theory and practice, Biblical scholarship, and theological understanding which should prove of immense assistance to any pastor or lay leader who hopes to begin, or is already involved in, a Bible study group. The chapters on the literary, historical and theological organization of Biblical material, with outlines based on each approach, and the few pages (156-162) on eschatology are among the most significant, but all provide real guidance for study group leaders. This reviewer knows of no more helpful book on the subject.

D. W. J.

TEACH YOURSELF LOGIC TO THINK MORE CLEARLY

By A. A. Luce. *Association Press, 1959. 207 pp. \$3.75.*

As Dr. Luce rightly observes, "Logic is no royal road. It will not teach you to know a good cigar; but it should help you to acquire and retain knowledge, and to detect a bad argument. Like drill and exercise Logic is an all-round tonic. Not only your thinking, but your speaking and writing should benefit; they should gain in clarity, precision, and firmness;

the lack of Logic shows itself in the 'deficiency diseases' of the mind—vagueness, woolliness of expression, and feeble grip of the matter in hand."

This elementary logic textbook is especially designed for those who wish to teach themselves. It is based on the Aristotelian logical tradition, but two final chapters do at least acquaint the student with the existence of induction, scientific method, and symbolic logic.

ARNOLD W. HEARN

*Visiting Lecturer in Philosophy of Religion
and Christian Ethics
Bangor Theological Seminary*

FROM PLATO TO NIETZSCHE: IDEAS THAT
SHAPE OUR LIVES

By *E. L. Allen*. Association Press, 1959. 254 pp. \$3.75.

This is a series of brief, non-technical accounts of some of the key ideas of ten major figures in the history of Western thought: Plato, Aristotle, Augustine, Aquinas, Luther, Descartes, Kant, Rousseau, Marx and Nietzsche. The author manages to include a certain amount of critical evaluation as well as exposition. A short appendix takes a quick glance at the contemporary scene. Dr. Allen has done well what he set out to do. The treatments are too brief for serious study, but the book should prove useful as a preliminary "introduction to an introduction" to its subject matter or as a rapid synoptic review.

A. W. H.

RENEWAL IN RETREATS

By *John L. Casteel*. Association Press, 1959. 250 pp. \$4.50.

The author, Director of Field Work at Union Theological Seminary and Professor of Practical Theology has written this book from a unique experience as a retreat leader as well as a retreatant. He tries to develop the full meaning and implication of retreats for the Christian life, seeing the purpose of retreat as a threefold communion with God, with others, and with oneself. According to the writer

there are three general characteristics of a retreat: 1. Retreat should be essentially a discipline for living the Christian life. 2. Retreat should be a crucial event for the person participating. 3. Retreat should be a matter for its own sake, and not a means to other ends.

The book presents a thoughtful, informative and illuminating picture of the basis of life for the Christian and the Church. It will have value for every minister and layman seeking detachment from the claims of daily life and engage in a bond of primary relationship between God, others, and self. Dr. Casteel urges the reader to participate in one or more retreats. But at the same time he has written the book as a guide to the retreat life describing the requirements and procedures of an effective retreat. A selective bibliography relating to retreats and a list of centers at the end of the book are very helpful.

ANS J. VAN DER BEEK

*Librarian
Bangor Theological Seminary*

LIVING RELIGIONS OF THE WORLD

By *Frederic Spiegelberg*. Prentice-Hall, Inc. 1956. 511 pp. \$7.00.

This book is not, as the title might suggest, a factual survey of the religions of the world, nor does it offer a complete summary of any one of them. Rather, the book attempts to deal primarily with: "the nature and development of the religious impulse," and secondarily with "the form, ceremonial, ritual, and social organization to which that impulse gives rise." From the stone age to the present time the religious impulse has been: "the worship of those things we believe to be true about the ultimate nature of things." This book is concerned with the fact that such values do actually exist, and with the ways in which realization of their existence has taken place in dogma, belief, and methods of obtaining spiritual insight. It is the author's conviction that the ultimate substance of belief is common to all faiths, peoples and times. Accordingly, it is the purpose of the book to explore the nature of this experience common to all men and also to set forth the forms that experience may take, the form being conditioned by the social patterns of the society in which the great prophets or originators of the religion lived.

There is one ultimate substance of belief, but there are in general two cultural main streams

at of the Orient the author includes the
ons of India, Vedaism, Brahmanism, Later
nism, Jainism and Buddhism; the re-
s of China, Taoism and Confucianism;
pan, Shinto and Zen Buddhism; of Tibet,
yana Buddhism and the Bon religion of
uity. In the mainstream of the Occident
cludes Zoroastrianism; Islam and Sufism;
m; Judaism; Christianity. Zoroastrianism
aced first, because it has contributed to
sm, Christianity and Islam. It is recog-
that Islam, Sufism and Sikhism have de-
from the Orient, but they belong essen-
to the Occident. Manichaeism has long
a dead religion, but according to Dr.
elberg Christianity only half rejected it:
sperating it consciously but absorbing much
subconsciously. It finds expression in the
that man is essentially evil, in the fear
ne natural instincts and inclinations of
and in a non-Christian exaltation of
acy and asceticism."

ae allotment of space to the several re-
as is suggestive: to the religions of the
at 302 pages; to those of the Occident 72
s, and of these 13 are assigned to Sikhism,
o Manichaeism, and only 17 to Chris-
ty. This, the author explains, is partially
to the fact that we Westerners have little
ledge of the Eastern religions. But it is
undoubtedly, due to his high evaluation
Hinduism and Buddhism, which he regards
almost identical; and most of all it is per-
due to his main purpose, the setting forth
he essential nature of religion.

religion, as this author comprehends it, is
ly indefinable. Rational arguments for the
ence of God are futile, irrelevant, blasphe-
s. Reason is but one function of the mind
severely limited in its scope. But beyond
on and beyond faith, as it is popularly un-
tood, there is a potentiality of the mind,
e awakened and illuminated, so that it may
ome aware of, apprehend, realize the Ulti-
e Mystery, the Being of Being, the Here
Now, the Miracle of Being, Brahman, God.

This book is actually a philosophy of re-
on. It is scholarly, and on many pages
ulating and challenging. It is especially
able in its treatment of Hinduism and
dhism. There is appended to the book a
able glossary of Oriental terms and an
nsive bibliography.

CHARLES GORDON CUMMING

essor Emeritus
gor Theological Seminary

THE GURU BY HIS DISCIPLE

By Manly P. Hall. *Philosophical Library*,
1958. 142 pp. \$3.00.

This is a fascinating story, the reminiscences
of a Hindu medical doctor, who from his thir-
teenth to his fiftieth year lived under the
direction, control, and blessed influence of
the Guru. Then no longer a son, but a
brother in God to the Guru, he took as a
solitary "holy man" the old road that leads to
the Gods. At seventy he tells his story, at one
hundred and ten years of age he will enter
"the city of the Gods." The book is a succes-
sion of dramatic, supernatural, miraculous hap-
penings, vividly, yet simply told. Incredible, yet
interesting, they afford valuable insight into
the Hindu mind and the Hindu religion.

C. G. C.

THE LANDS BETWEEN

By John S. Badeau. *Friendship Press*, 1958.
138 pp. \$2.95.

This is a remarkably complete and compre-
hensive survey of the "Middle East," written
by a former president of the American Uni-
versity in Cairo. Starting with a description
of the geographical and climatic map of the
area, it gives a brief account of the various
races and their historic origins and inter-
mingling. Ancient history, the Biblical story
and present-day conditions are brought to-
gether. Thus one sees the present scene of
new nations related to the past. The role
climate and geography have played in the
modern outcome, and the social, economic and
religious factors underlying and pervading sur-
face facts are briefly but clearly set forth. The
great conquests of Islam and the present situa-
tion in that religious world present the Chris-
tian of today with an informed and apprecia-
tive understanding of that religion and the
culture it has produced. Maps make vivid and
intelligible the text as regards topography,
climate, the movement of peoples and the na-
tional scene as of today.

HUGH VERNON WHITE

Professor of Christian Theology and
World Christianity
Pacific School of Religion
Berkeley, California

The Alumni Bulletin

THE MAKERS OF MODERN PROTESTANT THOUGHT

By George L. Hunt, Editor. Association Press,
1958. 126 pp. \$.50.

This book in capsule form undertakes to describe the ideas of the editor's estimate of the ten men who have shaped the thinking of Protestants from 1900 to 1958: Barth, Brunner, Buber (Jewish), Bultmann, Kierkegaard, Niebuhr, Rauschenbusch, Schweitzer, Temple and Tillich. The articles are written by professors of theology from a variety of seminaries and universities. They are not biographies but are the thoughts of the theologians. The book might be classed as a religious encyclopedia of reference value for the minister's bookshelf.

W. ARTHUR RICE

Highland Congregational Church
Boston, Massachusetts

VALUES IN THE CHURCH YEAR

By William Frederick Dunkle, Jr. Abingdon,
1959. 144 pp. \$.250.

Does the busy minister find himself hard pressed for next Sunday's sermon theme? Has he checked his preaching to find that he has been presenting most of his sermons on a few themes, or from only his favorite portions of Scripture? If the answer to either of these questions is "Yes" that minister has a book written especially for him to help him learn the values of the Christian calendar.

The author, an experienced pastor and preacher, leads his reader through the experience he had some years ago when he "discovered" what he calls "The Church Year." As Bishop G. Bromley Oxnam writes in the Introduction, "this is a handbook, a practical book," growing out of the personal pilgrimage of a conscientious minister who found that the Church calendar opened the door for more satisfying preaching, helping to deliver him, and the congregations he served, from his own particular "hobbies" in the Christian faith, and from neglecting large portions of Scripture. For those who wish to delve more deeply there is a bibliography, with notes, in the concluding chapter. This reviewer can think of reservations he might express but Dr. Dunkle has most of these in his chapter, "Out of Personal

Experience"! The calendar "is a useful and worthy vehicle, but only that." "It is a means, not an end."

J. STANLEY STEVENSON

All Souls Congregational Church
Bangor, Maine

THE GREAT AWAKENING IN NEW ENGLAND

By Edwin Scott Gaustad. Harper, 1957. 17
pp. \$3.00.

This concise, inclusive and evocative study of the great revival in New England two centuries ago, and of its many-sided consequences, will reward both the casual reader and the student. Here in brilliant cross sections is our vital era in our fecund, varied and vital past. By all means read it unless you prefer to cleave to the safe stereotypes which now furnish so many minds.

Gaustad has turned to good uses the striking differences between Charles Chauncy, pastor of the First Church in Boston, and Jonathan Edwards of the First Church in Northampton. The controversy growing out of the revival drove each of these men to the logical illation latent in his original position. The future microcosm was in their travail, just as the future is in the travail of our controversies. This volume will be ideal as either an introduction or a commentary on colonial America's greatest spiritual classic, Edwards' *Treatise on the Religious Affections*.

Singular it is to recognize that the Christian evangel always insists that men need God in exacting new ways. Like Paul we kick against such an insistence: our pride whispers in our ears, as it does in the ears of every man in every generation. "You have no need for such a fresh and incisive primacy. Have you not loved God and men from your youth up?" The evangel has a way of saying "Nonsense" to our pride. And so most of us alternate between an uneasy and a virulent truce with the evangel. Perhaps this book will help you, as the revival helped Edwards to learn that "a humble saint is most jealous of himself, he is so suspicious of nothing in the world as he is of his own heart."

DAVID NELSON BEACHE

First Congregational Church
New Haven, Connecticut

The Alumni Bulletin

THE CHURCH REDEPTIVE

Howard Grimes. Abingdon, 1958. 191 pp. \$3.50.

We (in the American church) have become spoiled by our bigness, our superior organization, our ability to get members, our complex ministry, our superior church buildings, our parish houses . . . It is easy for us to feign a conventional, respectable form of Christianity in our churches without manifesting the power of God contained in the gospel of the redemption of man." So writes Professor Grimes in the introduction to this book. His words are not lightly spoken. The criticism is not captious. Professor Grimes is a committed churchman, and he is helping to train churchmen in the Perkins School of Theology at Southern Methodist University. This book comes out of the classroom and out of a need there felt to discover what the church actually is. Only so can one effectively determine what the church should do, and how.

In the first part of his book, Professor Grimes deals with the nature of the church as the body of Christ, as a covenant community, and as the fellowship of the Holy Spirit of God. In the second part he goes on to deal with the functioning of the church redemptive areas such as worship, Christian nurture, the outreach of the community, and administration. Professor Grimes is concerned with the relevance of the Gospel to all areas of life. "The Church must present to men the call of God in Christ and individuals must respond to that call in terms of the totality of their existence . . . The only effective means through which the Christian witness can be made to the laity, that is, all the people of God, including clergymen, must witness to their faith in their daily work, in their social life, in their politics, and in every other area of life." Professor Grimes' serious inquiry into the nature and mission of the church is a book which may well be read and pondered by both ministers and laymen.

CORNELIUS E. CLARK

Minister of the Congregational-Christian
Conference of Maine
Portland, Maine

THE LETTER TO THE ROMANS

By Emil Brunner, trans. H. A. Kennedy. Westminster, 1959. 168 pp. \$3.50.

It is appropriate that at a time when the importance of a theologically literate laity is increasingly recognized, this commentary on Romans should appear. It was written by Dr. Brunner in 1938 as one of a series entitled "Bible-helps for the Laity" ("Bibelhilfe fuer die Gemeinde"). For that reason, it is not a technical commentary, but rather one which seeks to capture the sweep of Paul's thought as he deals with the central problem of salvation by grace as against works of the law. In portraying the broad movement of Paul's argument, Dr. Brunner has succeeded quite well. The book is the more valuable for the fact that in every instance, the Zurich theologian seeks to understand and elucidate Paul's thought, rather than scolding the apostle for not saying what he ought to have said.

In addition to the commentary, the book contains a final "appendix" of some 39 pages in which there are short studies of the meaning of some basic Pauline terms: "Resurrection," "The righteousness of God," "The Church, the Community," "Love," and many others. The studies are short, and are centered on the letter to the Romans, but they offer a good introductory insight into Paul's thought. This would, in short, be an excellent book to put into the hands of serious laymen, but I suspect most pastors would also find it rewarding reading!

PAUL J. ACHEMEIER

Associate Professor of New Testament
Lancaster Theological Seminary
Lancaster, Pennsylvania

JESUS' BELIEF IN MAN

By Edwin McNeill Poteat. Abingdon, 1956. 159 pp. \$2.50.

This is one of the last books to be written by a beloved pastor, teacher, missionary and college president. He died while he had still much more to tell us, but we are grateful that he had time to finish this study of *Jesus' Belief in Man*.

Living in a time when it is popular to be pessimistic about man, we need the stimulation

of Jesus' high hopes for mankind. This is the theme of the book. Man's essential nature is Godlike. He, however, has the power to refute this essential nature and to rebel and do evil. This rebellious and evil side of his nature is finally and ultimately to be overcome by the very fact of God's image within us. So Jesus called men to let their light shine because he believed the light was in them. He called on them to bear their crosses because they had an extra power to enable them to do it. If he is to do these things, however, he must draw on the reserves of others and God, and when he so lives, greater works shall he do. This is the reassurance that makes the Christian enterprise so enduring.

FREDERICK H. THOMPSON

*The Woodfords Congregational Church
Portland, Maine*

THE REVELATION OF GOD IN HUMAN
SUFFERING

By *Wayne E. Oates. Westminster, 1959. 143 pp. \$2.75.*

Wayne E. Oates is Professor of Psychology of Religion and Pastoral Care at the Southern Baptist Theological Seminary in Louisville. He has written widely and wisely in the field of Pastoral Care and Counseling. The present volume is a collection of sermons that he has preached over the years dealing with the problem of God's revelation in human suffering. He speaks of purposeful suffering, the fellowship of suffering, the struggle for maturity in suffering, suffering and self-defense, and so on.

One of the best in the collection he calls, "Suffering and the Sense of Direction." In it he points to the deep need of every human being to have a sense of direction. "When people ask where they are going, they are essentially asking the question of the basic meaning of life. When they start answering this question they find that the source to which they most often turn for a sense of direction determines the kind of person one becomes, the character of one's being." Following the analysis of the American people by David Riesman in *The Lonely Crowd*, Dr. Oates speaks of the tradition-directed person, the inner-directed person, and the other-directed person. To these three he adds a fourth, the faith-directed person. "Faith in God is like a seaman's sextant. The sextant keeps a person's

direction true when he is out of sight of land or man. The stability of the universe, combined with the dedication of man, kept alive by the wisdom of the Creator through faith helps us to maintain our position and change our direction when all else is obscured or confusing."

EDWARD G. ERNS

*Hammond Street Congregational Church
Bangor, Maine*

I BELIEVE IN THE CHURCH

By *Elmer G. Homrighausen. Abingdon, 1959. 108 pp. \$1.50.*

I BELIEVE IN MAN

By *Frederick Keller Stamm. Abingdon, 1959. 77 pp. \$1.50.*

Like the previous books in the "Know Your Faith" series, these two are also by eminent churchmen and deserve attention. Each is devoted to an item of Christian doctrine as the title indicates. In the first Dr. Homrighausen discusses the church both in its ontological and its functional aspects. He insists that the church came into existence to bear witness to the "divine purpose for man and history." It is, therefore, a "Chosen Community," "The Body of Christ," and happily its unity can be discerned even in its diversity. On the functional side the church provides for a "place of common worship," and it has the important duty of being "the herald of the Gospel," and so to quicken the Christian conscience and sense of responsibility in relation to the ills of society.

Dr. Stamm defines man as a person, a free being with God-given instincts whose sense of dignity and importance must be conceived in terms of his own self-esteem. From this he moves logically into the relationship of man to God, and the nature and conquest of evil. In the final chapter "Jesus Believed in Man" he shows how divine love and concern for humanity is brought down to earth and that God cares for people as individual persons as well as society as a whole.

STILES LESSLY

*Thomas Memorial Congregational Church
Chicago, Illinois*

LEADING IN PUBLIC PRAYER

Andrew W. Blackwood. *Abingdon, 1958. 91 pp. \$3.00.*

His book comes out of the long and rich experience of the chairman emeritus of the musical department of Princeton Theological Seminary, who is best known for his several years on preaching and the conduct of worship. This latest book deals with the meaning, purpose, form and technique of prayer as used in public.

Blackwood deals with the forms and kinds of prayer as they may be used in the daily service of worship, beginning with the "Prayer to United Prayer" and invocation and ending with the benediction. All of them should be painstakingly prepared in advance from a view to meeting the prayer needs of the congregation. The sermon is dealt with more or less incidentally as a part of the whole worship experience.

Many of the suggestions are very specific. The minutes should be normal for the longest (total) prayer, perhaps one minute for thanksgiving and two for petition. It should not exceed five minutes. Biblical or traditional prayers should be memorized, and most are written in advance but not read. The benediction should not be a prayer but should be addressed to the people: "in this holy act God bestows His heavenly grace on all hearts and enables us to receive it by faith." But the main emphasis is upon understandingly expressing the needs of the worshiper, leading him to true participation in the prayers, and bringing him to the point of decision and action. This book should well be required reading for the theological student, and high on the priority list for all ministers who conduct public worship.

ELWIN L. WILSON

First Superintendent, Bangor District
Evangelical Church
Bangor, Maine

THE PRESSURE OF OUR COMMON CALLING

W. A. Visser 't Hooft. *Doubleday, 1959. 90 pp. \$2.50.*

This is a book about the theology of the ecumenical movement. Unity grows as Christians become more deeply aware of and

obedient to their calling. This calling exerts a pressure upon the churches which makes for oneness in Christ. This common calling expresses itself in three areas: In the witness to which we are called, in the service we are to render, and in the fellowship in which we are to participate.

Visser 't Hooft is not concerned here with utilitarian efforts to cooperate. He is very much concerned to find a grounding for that measure of unity that does exist now (the unity of the road) and a grounding that will make valid a unity that will embrace our deepest convictions and all of life (the unity of the goal). Of course, the common point of orientation which gives us our common sense of direction is found in our Lord.

Apart from any interest one may have in the ecumenical movement this is a valuable book for the parish parson to read. He may well find himself asking this question, "How near does my local parish church come to meeting the demands of our common calling *within* my local church?" As he reads on he may ask another question, "How can my local church share in our common calling without some deep sense of unity with other communions?"

FREDERICK D. HAYES

*High Street Congregational Church
Auburn, Maine*

MAN'S FIRST LOVE: THE GREAT COMMANDMENT

By Ralph W. Sockman. *Doubleday, 1958. 211 pp. \$2.95.*

Dr. Ralph W. Sockman has given us many fine books over the years and the one before us belongs to the list by merit. Its method is that of concentrated rather than discursive analysis. Its subject is the great commandment of our Lord: to love God utterly, to love our neighbors as ourselves, to love our enemies, and to let love be the token of the Christian life and fellowship.

After a brief but formal bow in the direction of the Latin and Greek origins of the concept "love," Dr. Sockman proceeds to seek the definition of its nature in its deeds. His unsurpassed faculty of happy illustrations serves him—and the reader—well as he stresses the many-sided meaning of love. His search among the many meanings of love leads to a main channel which supplies them all with life-giving waters, namely, the love of God. Unless man

sees God beyond, behind or within—put it as you will—his various loves, he will miss their true and full meaning.

A large section of the book interprets the meaning of loving "with all your heart, soul, mind and strength." Still another portion explores the commandment to love our neighbor. The love of enemy is called "the acid test of love," as indeed it is. Then comes a most provocative discussion of "Christian Co-existence"—which ought to be placed in a special way before legislators. And finally the searchlight of judgment falls on the Christian in his relationships and the church in whose fellowship love should be a distinctive mark. I fear Dr. Sockman is much too gentle with us in his application of this commandment, but the thrust of the indictment is clearly present. If any man will read himself in the light of this interpretation of "The Great Commandment" his faith in the Christian gospel will be deeply renewed.

HAROLD A. BOSLEY

*First Methodist Church
Evanston, Illinois*

REMBRANDT AND THE GOSPEL

*By Willem A. Visser 't Hooft. Westminster,
1958. 192 pp. \$4.50.*

Here the 20th century Dutch theologian who is secretary of the World Council of Churches writes about the 17th century Dutch artist whose paintings illuminate the central truths of the Christian revelation as do those of no other painter. Fully to appreciate Rembrandt, one must read other books than this book and must study the artist's paintings more carefully than it is possible to do in the 32 black and white plates contained in this book. But this book should be read first, not because it is a primer, for it is not, but because it comments on the central fact about Rembrandt.

Dr. Visser 't Hooft is concerned principally to deal with Rembrandt's attitude toward the Christian gospel, as the title of the book indicates. He sees Rembrandt as the painter of the Bible through his whole career as an artist, but only in his later years did he become the interpreter of the Biblical "message which contains the key to human existence." This message was communicated to the artist through the Word of God mediated by the poverty, rejection, sorrow and loneliness which came upon him in the middle of his life.

Throughout his life Rembrandt painted scenes or themes from the Bible, even though religious themes played an inferior part in the Dutch art of the time. But it was only in his mature and later years, as Dr. Visser 't Hooft says, that Rembrandt attained true greatness. "The man who in 145 paintings out of about 650, 70 etchings out of about 300, and 575 drawings out of about 1,250 to 1,500, took biblical themes and treated all of them in an individual manner, did indeed live with the Bible. . . . From 1642 onward . . . he no longer sought to exploit the Bible; he tried to interpret it . . . to let the Gospel speak for itself. The year 1642 was when his wife Saskia died, when the formerly rich and popular painter began to know poverty, loneliness, neglect.

"In 1645 he painted a number of pictures representing the story of the child Jesus, and here for the first time we meet with great sympathy and the great concentrated stillness which are in harmony with the story of the Bible. . . . Rembrandt finally turned his back on the glorification of man which had become the classical ideal and which reached its zenith in baroque art. Thus he shows us that he has learned it is a humble thing to be a man. From this time the beautiful has ceased to be an end in itself for him. He realized that beauty must serve something, namely, truth, or else it is in danger of becoming an empty shell, falsifying the reality of life. Beauty accepts this part, it acquires a new substance through which the eternal shines. This new discovery found its expression chiefly in Rembrandt's biblical works."

The author's analysis of the meaning of baroque art aptly defines why some Protestants as well as most Roman Catholic painting fall under this influence. He believes Rembrandt may truly be described as the greatest of Protestant painters only to the degree that Protestants embrace the theology of the cross as against the theology of glory. Rembrandt's biblical painting was a "painting of the cross," an expression of the central meaning toward which the whole Bible points. "Unfortunately, Protestantism has shown little interest in his work but has received baroque art with open arms. It has not been at all aware of the basic contradiction between this art and the foundations of its own faith." We should study these differences between our easy faith and that of the gospel as seen by Rembrandt, who "did not attempt to force the paradox of the cross into human dimensions."

The author wisely does not attempt to construct any theological system to which Rembrandt is made to conform. This reader gets the impression, however, that the author has

tendency to stress those points concerning grandt which do most to reinforce the artist's own clearly defined system. Dr. 't Hooft treats with charity the episodes which brought the artist into disfavor with the reformed Church. In my opinion, he suffers with too much defensiveness the artist's relations with the Mennonites and draws too close a line between the competing influences of the Renaissance and the Reformation on grandt. This does not invalidate the real value of the book, which is a useful contribution to current discussions of the relation between the Christian gospel and an important part of western culture.

HAROLD E. FEY

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THE HOLY SPIRIT AND THE HOLY LIFE

Chester K. Lehman. Herald Press, 1959.
220 pp. \$3.50.

is a striking experience to pick up a new book, clad in a fine dust jacket of the most improved modern design, begin to read—and discover oneself suddenly in quite another universe of discourse from the one familiar to us. The universe of discourse of this volume is that of Biblical literalism, of 19th-century commentaries on Scripture, of proof-texts and theological discussion quite innocent of any question that Tillich or Bultmann, Barth or Pie, or even Schleiermacher, Bushnell and Kohl ever wrote.

Thus there is a curiously archaic flavor to nearly all this book. More than that, there is a certain woodenness which may spring in part from the affinity for Old Testament modes of thought which are linked with devotion to the Word of God. For example, "In Psalm 119 we learn that we have come close to the heart of an old man of God . . . We learn that the man is a lawless who walks in the law of the Lord." As a result, it is difficult to find places in which the author gives the impression of dealing with real issues. For example, in the thirty Chapter III where he deals with "The Holy Spirit in Christ," he never glimpses the problem of how one Person of the Trinity (Christ) can be understood to be constantly active, directed and empowered by another (the Holy Spirit). Again, he calmly dismisses the problem of how to attain the standard of holiness set up by the Sermon on the

Mount by stating that the Holy Spirit gives the believer power for this. On the other hand, he labors over the distinction between the formal and ethical meanings of sanctification, and over "The Punctiliar and Linear Aspects of Sanctification."

The most interesting section of the book is that which analyzes and criticizes the Wesleyan teaching on sanctification, and its contemporary expressions in the theology of the "holiness" churches. The author shrewdly lays bare the tendencies toward legalism and toward the reduction of "perfection" to conventional morality implicit in this school of thought. With his call for realism and faithfulness to experience in dealing with the work of the Holy Spirit in human life, he evokes a cordial response in the reader.

DAVID M. STOWE

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NO ESCAPE FROM LIFE

By John Sutherland Bonnell. Harper, 1958.
215 pp. \$3.75.

This book is the fruit of a rich ministry of counseling by the minister of the Fifth Avenue Presbyterian Church in New York City. It takes one into the study of Dr. Bonnell where he has interviewed hundreds of people during his twenty-three years' pastorate. His vast experience is reflected in the many case studies used to illustrate and enrich this book. It is not, however, simply a collection of case studies, but an excellent treatment of some of the basic psychological religious problems which people face today. His chapter headings give some insight into the content of the book—"Can You Stand Up To Life?," "Anxiety—The Disease of Our Age," "Drowning Trouble in Drink," "The Ultimate in Escape," "From the Most High Comes Healing," "Lives Remade," "Learning How to Live at Our Best."

In addition to the many counseling cases which Bonnell uses to illustrate his insights, he cites literary and Biblical allusions which the minister will find stimulating and helpful. It is a fruitful book for the preacher as well as for the counselor. It should also be noted that unlike many books of our day dealing with pastoral counseling, this one does not fall into the category of a narrow school of thought.

There is nothing naive in his doctrine of man. There is nothing superficial in his method of counseling with people. It seems to me that Dr. Bonnell's ministry employs psychological insight and pastoral wisdom in a very effective way and through it all shines a Biblical and theological orientation which makes this book fruitful as well as delightful reading for any minister.

JOHN P. WEBSTER

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WHAT EVERYONE SHOULD KNOW
ABOUT JUDAISM

*By Rabbi Morton M. Applebaum. Philosophical
Library, 1959. 87 pp. \$3.00.*

What Everyone Should Know About Judaism by Rabbi Morton M. Applebaum is in fact a dictionary of Jewish terms and concepts, a guide book for both Jews and non-Jews which answers some of the more vexing questions often asked about Judaism.

John Haynes Holmes, the distinguished Minister Emeritus of The Community Church of New York, in recommending the book to the members of the Christian community has this to say, "The author has written a valuable book on basic Judaism. However, it should be understood that basic Judaism is also basic Christianity. Rabbi Applebaum's little masterpiece has a dual value which belongs to the Jewish and Christian tradition together."

The author has decided to explain one hundred Jewish ideas. The book thus suffers from the sin of omission since Judaism grew and developed completely oblivious to the mathematical concept of one hundred. However, the subjects that have been considered are dealt with adequately, though briefly. Some of the questions raised are: Why have Jews been persecuted? Do Jews consider themselves the chosen people? What do Jews believe about sin, salvation, and life after death? It is a comfortable and informative little book well worth the hour or two it will take to read it.

A. H. FREEDMAN

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HOW TO SERVE GOD IN A MARXIST LAND

By Karl Barth and Johannes Hamel. Association Press, 1959. 126 pp. \$2.50.

This little book consists of an introductory essay by Robert McAfee Brown, a letter to Pastor in the German Democratic Republic, Karl Barth, and an answer to Karl Barth from East Germany by Johannes Hamel. In 1948 a pastor in East Germany on behalf of his fellow pastors wrote Barth asking for counsel concerning their predicament in preaching the gospel under a communist government. The answer was long delayed since the reply is dated 1951. Among the chief reasons for the delay, aside from personal ones, is that Barth wished to avoid being used as a tool of anti-communist propaganda, which he felt would be the inevitable result. Part of the letter is devoted rather specific answers to eight questions put to him by his correspondent. These range through the questions of loyalty oaths, personal morale, the question of resistance, the emigration which many of them feel for the better position of their Western brothers, and the status of fugitive pastors to the West. All these questions are answered with kindness, insight and understanding.

What stands out in Barth's refusal to take sides is his conviction that the "hostility of Christ exists not only in the Communist East but also in the so-called 'free' West, though in a different guise." The letter breathes the profound faith that God is above all things, and that this alien power can be but the instrument of his sovereign will. Hamel's essay expresses the same faith, that God is still the sovereign of the world and the Lord of history, and that nothing can ultimately threaten his rule. It appeals to the fate of the ancient nations of Assyria, Babylon, Persia and Rome, and points to the lessons which can be drawn from the events in which the offending powers are seen as God's instruments. Neither the letter nor the essay is flattering to the West.

HERBERT L. SEARLES

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BREAKING BREAD TOGETHER

by Elaine Rich. *Herald Press, 1958.*
91 pp. \$3.00.

is taught us to pray, "Give us this day
daily bread—," and we know he was think-
ing bread for our spirits as well as for our
bodies. By means of a devotional book like
Breaking Bread Together we come to him who
is Bread of Life for that nourishment.
This book was written with women in mind
and it records the thoughts of twelve women
who have received bread for their spirits with-
out the busy moments of their days, between
washing and ironing, tending measles, and
when children were asleep—all the familiar
moments of the home. These thoughts are shared
and bread broken together, day following day
through the year. The moments of inspiration

come from the simple tasks of the home, like let-
ting down a dress or the loveliness of the world,
from the lives of others who have walked close
to God, from Scripture and the life of Jesus,
and are set in prose, poem and prayer. The
variety is as wide as the experiences of life,
full of joy, love and awareness of God.

The poet said, "Although I must have
Martha's hands I may have a Mary mind."
For those whose lives are set in that framework,
and certainly also for others who seek to see
the face of God in the common walk of life,
whether man or woman, this is a practical,
down-to-earth little book, a treasury of the
deep things of the spirit for all who read and
so break bread together with God and all their
fellow-seekers in the name of Christ.

MARY C. CLAPP

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<i>Dogmatics</i>	COHEN, ARTHUR A., ed. A handbook of Christian Theology GILKEY, LANGDON. Maker of Heaven and Earth. A Study of the Christian Doctrine of Creation NIESEL, WILHELM. The Theology of Calvin OWEN, D. R. G. Body and Soul WEBER, OTTO. Karl Barth's Church Dogmatics. An Introductory Report
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<i>Psychology</i>	ALEXANDER, FRANZ. Our Age of Unreason CARMICHAEL, LEONARD. Manual of Child Psychology JOHNSON, PAUL E. Psychology of Religion. Revised and enlarged MAY, ROLLO, ed. Existence
<i>Biography</i>	CROSS, BARBARA M. Horace Bushnell RIDOLFI, ROBERTO. The Life of Girolamo Savonarola

ANS J. VAN DER BENT, *Librarian*